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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Yajur Veda Chapter VI—
Veda Priya.

Reincarnation in the Bible
—Prof. Satyavrata S. A.

Full contents inside cover.

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CONTENTS.

		Pa
1.	Yajur Veda Chapter VI—Veda Priya ...	13
2.	Legislation and Reform—Indra Vidyalankara ...	14
3.	To My Young Friends—Students—Professor S. N. Pherwani M. A.	14
4.	Reincarnation in the Bible—Prof. Satyavrata S. A.	15
5.	Contemporary Thought Reviewed—	
	Prehistoric Indian Pottery in Japan ...	15
	The Origin of the Indian Numeral System ...	16
	Vedic Love of Freedom	16
6.	The World of Books	16
7.	Editorial Reflections—	
	The Personal Religion of Buddha ...	17
	The Metamorphosis of Darwinian Evolution ...	17
	Modern Christianity	17
	The Average Age of Man	18
	Red U. S.	18
	Sex Morality in the West	18
	Brahmacharya and the Baais of New Life ...	18
8.	Gurukula Samachar	19

Erratum.—On page 118 of our April number in notic "The Cross in the Crucible" the price of the book was wrong mentioned as Rs 5–0–0. The price is Rs 2–0–0 (cloth) ; Rs 1–4 (paper covers.)

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THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"*Of all gifts that of Divine knowledge is the highest and the noblest.*"—*Manu.*

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YAJUR VEDA.

Veda Priya.

CHAPTER VI.

INTRODUCTION.

THE education of the child, as pointed out in a previous chapter, begins in the womb. Before he is made a regular student of a Gurukula, he receives his training first at the hands of his mother, and then at the hands of his father and those with whom he comes in contact. The mother, whom first conception, and then bringing up, of children keeps busy in a most important, a most sacred occupation, and who, because of these absorptions within household walls, cannot attend to the affairs of the world out-

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side, requires at every step her husband's assurance that his manly arms protect her. In the Veda this assurance is repeated at the commencement of every new chapter in her life. She is 'the best of teachers'. By means of the nectar which wells out from her breasts, she sets flowing for the baby its first fountain-head of exuberant life, both physical and spiritual. From what food this ambrosia will be brewed is a question on which she cannot bestow too much care. The most potent constituent in the honey-sweet suck which her baby absorbs from her bosom will be her heavenly love which only mothers know how to feel and share with their offspring. Let her not lose her temper, for this poisons milk, especially if the child be at the time sucking. The mother is the child's whole world. All the three regions, heaven and earth and the void between, are for him compressed in the mother's affectionate body, her eyes his heaven, her lap his earth, her breasts the region between.

More than a month after birth, the child is carried outside the house. This is his *niskramanam*. He is taken to a garden and shown in the day-time the sun, and in the night the moon, so that his first glimpse of the universe is a vision of light.

He is 'a child of heaven', and care is taken that on earth, too, he comes in contact with heavenly people. The Acharya, to whom he will be entrusted, when of age to be left in the Gurukula, symbolises in Aryan society all aspects of beneficent influence that can be found in human company and in earthly guardianship. The parents, during his tender years, take the place of the Acharya, and in their behaviour towards him, try to personate the future preceptor.

When dentition has begun, *i.e.* when he is of six months or thereabouts, he is given solid food to eat. How this food will help in the growth of both his body and mind is the theme now of their thoughts and prayers.

Of every Aryan ritual, the burning of fire and the oblation to it of butter and odoriferous substances is the principal feature. Verse II contains, as in a nutshell, the import of this *Yajna*. The performance places you, as it were, in consonance with the powers of nature. Like air, your life-job is to promote the

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welfare of the whole universe. Like unto fire, you are a messenger of heat and light, wherever you go.

Verses 14 and 15 emphasise that every detail of the child's life, every minute part of his body, and every little movement of his heart and head, requires punctilious attention on the part of his parents.

Between the ages of one and three years is performed the first barbering, the *Mundanam*. Ere this the head was too tender to bear the touch of the razor. Now that it has grown hard enough, this performance will help in the growth of the hair and make for perfect cleanliness. That the razor used is sharp and has, before it is used, been sterilised, so as not to communicate infection, should be seen at the outset. The Veda directs the attention of the parents to this important detail by making them address, in loving, invocatory tones, the blade to be used.

From verse 20th, the child is prepared for admission to the Gurukula. He goes 'for growth towards godly ones'; in which undertaking 'his friends and elders rejoice.' The scope of the education which he will receive there, is indicated in verse 21, where he is exhorted 'to go to the sea,' 'to the firmament,' 'to heaven and earth,' 'to his own organism within' and the macrocosm working on the same principles outside, for book knowledge to the Veda, and for practical application of the same truths to the book of nature. He prays for gifts of both "'head and heart.' The *Yajna* he performs at the Guru's sacred fire, covers in its sweep, as in his tender years his mother in her love seemed to him to cover, the heaven, the earth, and the wide expanse between.

In case the child is female, the parents, besides making provision for her physical, intellectual and spiritual unfoldment similar to that made for a son, have also to see more particularly than in the case of the latter, that she is married to a proper husband. Girls are much more sentimental than boys, and to guard against the greater liability in their case to be misguided by a momentary impulse, the obligation of the parents to extend to them the benefit of their

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riper judgment is greater. A pitfall at this critical stage means ruin of their whole lives. The parents are reminded of this duty here, as the motherly function, in which womanhood finds its highest fulfilment, will form the keynote of the education of girls.

The *brahmacharis* of the Gurukula, while on the one hand, they look to their Acharya for spiritual inspiration, forsake not their attitude of affectionate dependence to the mothers of the community, whose common progeny they now regard themselves to be. This keeps them in commune with the vital springs of the whole communal life.

Before her darling takes leave of her to go and complete his training at the feet of the Guru, the mother is assured that it is his evils of which they will in their loving care purge him. The natural wrench she feels at the prospect of his separation from her for a number of years is drowned under her benediction, which she closes with the prayer that the Lord of all treasures, to whom she is in full faith entrusting the darling treasure of her bosom, be his help, his prop, his constant guide, friend and philosopher.

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1. *To the mother :* Under the inspiration of Inspirer Divine, with the arms of a Physician-surgeon, with the hands of a Sustainer I take hold of thee. Woman art thou. Thus the necks of devils I cut asunder.

To the child : Combiner art thou, remove from us hatred, remove mean-nesses. For heaven, thee.* For the expanse between thee. For the earth thee. Purified be regions, the dwelling-places of fathers. A seat of ancestors art thou.

2. *To the mother :* Leader art thou, best combination of exalting virtues. Take care of this (child.) On thee will he depend. May Inspirer divine saturate thee with honey, with herbs of propi-

* Heaven stands for things of the spirit, the middle region for acquisitions of the mind, and the earth for things earthly.

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tious fruition.* With thy brow hast thou touched heaven, with thy trunk hast filled the expanse between, with thy feet hast steadied the earth.

3. *To the child, when fit to be taken outside :* What places we like for thee to go to, where rays of manifold lustre run about, there, forsooth, is the highest manifestation of the Immanent Lord of wide reach. An acquirer of knowledge, an acquirer of valour, an acquirer of wealth that sustaineth I foresee thee. Make knowledge steady ; make valour steady, make life steady, make (our) line steady.

4. Look at the deeds of the Immanent Lord—how He maketh ordinances binding. The closest Friend of the living one.

5. That highest manifestation of the Immanent Lord the seers always behold as spread all round, just as the eye (seeth) what is there in light.

6. *To the child :* Fit to be encompassed art thou. Let people godly encompass thee. May this performer the treasures of men (encompass). Of heaven art thou the son. This is thy abode. Thy (mate) the animal of the forest.

7. Approaching close art thou. Close have men godly longingly approached godly ones, who lead best, (saying,) 'Fashioner divine, deposit in me treasures. Our offerings give thee pleasure !'

8. *The Guru's response :*† Possessed of treasures, rejoice.

The disciple's request : Master of great ones, deposit in us treasures.

The Guru : Thee, as an offering to godly being, I bind with the string of truth. Bear up, manly one.

9. Under the inspiration of Inspirer Divine, with the arms of a Physician-surgeon, with the hands of a Sustainer, I bind thee as one, to knowledge and power consecrated. With waters thee, with herbs thee (we nourish.) May thy mother help thee with her consent,

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* Reference apparently is to the mother's milk with which the child will be suckled.

† The parents are at this stage in the place of the teacher, with whom the education of the child will culminate. The Veda makes them now personate the Acharya, and commence the process of training which the latter will in due course finish.

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may thy father, may thy brother of the same mother born, may thy friend who is of thy company (help thee.) As one to knowledge and power consecrated, I anoint thee.

10. *At the first taking of solid food :* Absorber art thou of waters. May food godly be to thee of sweet taste. May what thou tastest be an offering to godly existence. May thy breath be at one with the air ; thy limbs at one with things sacred to *yajna*, may the performer be at one with the boon (he longs for.)

11. *To the Teacher and the Taught :* With butter saturated, protect creatures. *To yajna :* In the performer, (of nature) gifted, deposit loveable (features.) Into him enter.

To the performer : Out of a broad mind, at one with heavenly air, with the spirit of the offering, make oblation. With its self be united. Thou Great One ! to the great *yajna*, lead the performers. This well-performed *yajna* is for godly ones. For godly ones, aye, is this *yajna* well-performed.

12. *To the child :* Be not thou a snake, be not a dragon. Homage to thee, expanding one ! unresisted advance to the streams of butter,* along the paths of truth.

13. Diet heavenly ! convey him pure, thou that art well served, to godly ones. Well-served may we servers be !

14. *To the child :* Thy speech I make chaste. Thy breath I make chaste. Thy sight I make chaste. Thy hearing I make chaste. Thy navel I make chaste. Thy virility I make chaste. Thy bowels I make chaste. Thy character I make chaste.

15. May thy mind grow full. May thy speech grow full. May thy breath grow full. May thy sight grow full. May thy hearing grow full. What in thee is fierce, what in thee is stiff, may that grow full—get purged of evil and be assimilated. May that be made pure. Auspicious be the days ! Herb ! safeguard him. Razor ! injure him not†

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* Butter is the essence of milk. In Aryan literature it symbolises all that is endowed with energy and beneficent lustre.

† In Aryan liturgy these last two sentences are prescribed to be recited at the 1st barbering which takes place between the end of the 1st and the close of the 3rd year after the child's birth.

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16. *To the child's body :* Liable art thou to diseases. Dispelled is disease. Thus I overcome disease. Thus I keep away disease. Thus I suppress disease to the greatest depth (of suppression.) With butter let heaven and earth be enveloped. Air ! take hold of particles (of substances oblated.) Let fire consume butter. A well-performed *yajna* for him who performs well ! To the air in the higher regions go !

17. Thus, waters, wash away evil, and what of dirt there is. What I harbour of malice, what falsely I speak ill of the uncowed one, of that sin waters* and fire set me free.

18. *To the child :* At one be thy mind with Mind (all-pervading,) at one be thy breath with air. Raw art thou. May fire make thee ripe. May water wash thee well. For the speed of wind, for the power of the hot sun, may hatred removed make thee restless.

19. Absorb butter—which is fat†—ye absorbers of butter—in other words of fat, (with the words) 'Thou art an oblation for the interior. A good oblation ! Regions—fore-regions, regions round, intermediate regions, regions above,—for all these regions a good oblation ! '

20. Let breath in-going, sacred to the Mighty Lord, be deposited in all thy limbs. Let out-going breath, sacred to the Almighty Lord, be deposited in all thy organs.

Divine Fashioner, let him to thee resort again and again, when he of good shape undergoes a change of form.

To the child : In thy going for growth towards godly ones, may friends and elders rejoice.

21. Resort to the sea. A well-performed *yajna* ! To the atmosphere. A well-performed *yajna* ! Resort to the monitor divine. A wellperformed *yajna* ! To breaths, ingoing and outgoing ! A well-performed *yajna* ! To day and night. A well-performed *yajna* ! To the Veda. A well-performed *yajna* ! To heaven and earth. A well-performed *yajna* ! To non-violent performance. A well-performed *yajna* ! To virility. A well-performed *yajna* ! To the starry firmament. A well-performed *yajna* ! To fire (that animates) whole

* Water symbolises external purity while fire stands for inner chastity.

† The principal ingredient of butter is fat.

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humanity. A well-performed *yajna* ! (Pray thus:) 'Give me head and heart.' Let thy smoke rise to the skies, thy light to heaven ; the earth fill with ashes.*

22. Neither waters, nor herbs injure.

In no place, King Varuna ! do thou forsake us. Where they say 'Inviolable words are these, O Varuna' and thus swear, there forsake not.

Of propitious friendship be to us waters and herbs. Of injurious effect be they to him who is inimical to us all and to whom we all are inimical.†

23. *If the child be female :* Rich in offering is this daughter. Rich in offering be he who wooes her. Rich in offering be the *yajna* divine, rich in offering (aye, as) the (yonder) sun.

24. *To the daughter :* In the house of the shining one, who has not entered the household stage, I deposit thee. Of the Mighty Lord, of the Shining One thou combinest virtues. Of the loving Lord, of the restraining one, thou combinest virtues. Of all divine virtues thou combinest essences.

May she that is close to the sun,‡ or to whom the sun is close, further our *yajna*.

25. *To the daughter :* For the heart thee. *To the son ;* For mind thee. *To the daughter :* For light thee. *To the son :* For (personating) the sun thee.

Exalt this *yajna* and those who perform it, towards heaven, to the company of godly ones.

26. Child majestic,‡ go thou down to all people. Let all people come down to thee.

The child : Let the enlightening one (Achaiya) listen to my invocation made through (my offering of a) piece of firewood. Let

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*While smoke and light stand for the subtle benefit of *yajna*, *i.e.*, spiritual and mental boons, ashes represent the material fruit.

† Vile thoughts posion even food that is taken.

‡ In the Veda woman-folk are spoken of as being in spiritual proximity to the sun. The reference apparently is to their inner and outer purity and heart-chastening brilliance.

§ The majesty will be of *brahmacharya*. Yet he is to be humble and is exhorted to go down.

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encompassing mother who bestows wisdom, listen to my invocation. Let preachers listen to me as to the performance of, one who is to be, a learned man. Let monitor divine listen to my voice. A well-performed *yajna* !

27. *To the mother :* Lady divine ! this thy offspring, this thy wavelet, fit to be an offering, possessed of senses, and most lovely,—entrust thou to godly ones (to live) among godly fellows ; to those (entrust him) who take care of the vital energy ; (to those) of whom thou carriest in thee the essence.

28. *To the child :* Wavelet art thou. For fulfilment of the sea I make thee grow up. To girls be joined girls, to lovers of knowledge those who love knowledge.*

29. *To the Acharya :* What mortal thou, enlightening one, furtherest in struggles, in races, he wins everlasting power. A well-performed *Yajna* !

30. *To the child :* Under the inspiration of Inspirer Divine, with the arms of a Physician-surgeon, with the hands of a Sustainer I take hold of thee. Generous art thou. Make profound this *Yajna,* for the Almighty Lord make it of beneficent results, with thy best protective powers endow it with energy and sweetness.

To mother-folk : Unconquerable are ye, listening to godly voices. Satiate me :

31. Satiate my mind, satiate my speech, satiate my breath, satiate my sight, satiate my learning, satiate my soul, satiate my fellows, satiate my senses, satiate our group.s† May not our groups remain thirsty.

32. *To the child:* "To the powerful one who has under him *Vasus,* who has under him *Rudras,* (we entrust) thee. To the powerful one who has under him *adityas* (we entrust) thee. To the powerful one who kills enmities (we entrust) thee. To the powerful one who

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* ओषो विज्ञानं धीयते यस्मिंस्तत्संदुद्धावित्योषधं । यजुर्वेद दयानन्द भाष्य ६. १५ ॥

† The Veda makes students children of the whole community. Woman-folk are to look upon all as their own children and help all with their good wishes.

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gives powers spiritual (we entrust) thee. To the enlightening one who bestows wealth that is power, (we entrust) thee.

33. *To the Acharya:* What, loved one, is the light of heaven, what of earth, what of the intermediate expanse, of it on this performer bestow ever-expanding treasures. To him preach that he give (in his turn).

34. *To the mother-folk:* Quick of performance are ye, killing vice, bestowers of boons, consorts of immortality. Thus possessed of godly virtues, carry this *Yajna* on among godly ones. Invoked, partake of spiritual power.

36. *To the mother, as she sends her child to the Gurukula:* Fear not, shudder not, bestow power, thou who bestowest wisdom, be courageous.

To the parents:—Take courage. Take care of your virile power. Evil is restrained, not the child.

36. *Benediction:* In front, from behind, from above, from all sides may quarters run to thee!

Response: Mother, protect. May we join the peoples.

37. *Prayer:* Thou, Beloved Lord, thou Powerful One, teachest mortal man. None other than Thee, Lord of treasures, is there a comforter. Almighty One! to thee I address my utterance.

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LEGISLATION AND REFORMS.

(INDRA VIDYALANKARA.)

INDIA is a land of problems. There is the supreme problem of self-government for our country which almost baffles solution at the present moment. Again the best intellects of India feel 'puzzled and perplexed' over the problem of Hindu-Muslim unity. As yet there is to be seen no silver line in the dark clouds hovering around us. We are also at our wits' end to find a satisfactory remedy for the evils of untouchability, child-marriage and illiteracy, that are eating into the very vitals of our nation. There is also another important problem, that of finding some common language for our country. The present multiplicity of languages has, to a great extent, prejudiced the case of national regeneration in our country. The cultural unity that is to be found in India today, could have been doubly strengthened, had our people developed one common vehicle of conveying thoughts and ideas. There is indeed dire necessity in our country of a huge number of sincere and honest workers, who may dedicate their lives at the altar of the above problems and stake everything to find satisfactory solutions thereof. The same sentiments were given vent to, by that late 'Servant of India,' Gopal Krishna Gokhale in one of his speeches as follows :—

"There is work enough for the most enthusiastic lover of the country. On every side whichever way we turn only one sight meets the eye, that of work to be done and only one cry to be heard, that there are but few faithful workers. The elevation of the depressed classes who have to be brought up to the level of the rest of our people, universal elementary education, improvement of the

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economic condition of the peasantry, higher education of women, promotion of closer relations between the different communities building of the industrial strength—these are some of the tasks, which lie in front of us and each of them needs a whole army of devoted missionaries."

Other countries, too, had similar problems before them, but by now almost all have solved them. The nineteenth century has witnessed the accomplishment of a series of reforms brought about by generations of reformers and successive measures of various governments. There was the insolvable puzzle of the emancipation of slaves in America. The tempestuous storm that was raised against the introducing of the reform was successfully weathered by that astute statesman of U. S. A.—Abraham Lincoln. A similar revolution was brought about by Wilberforce in England. The 'Land of Sunrise' also saw many innovations—social and political, within the short period of the last fifty years. Turkey—another country of Asia—has simply surprised the world by her incredibly rapid march towards the goal of complete social and religious regeneration. Kamal has really worked wonders in thoroughly overhauling the machinery of Turkish government, society and nationality. He has atonce adopted all the good points of the western culture and civilization and kept intact, all that is best in the eastern heritage. Now Turkey is no more a country of religious factions, but a country having a powerful existence and a forceful voice in the counsels of nations. It is no longer ' the sick man of Europe '—but a ' man ' with invincible faith in his self-respect and implicit confidence in his latent capacities. It is now a power which Europe cannot ignore.

But where does India stand? It is still an accursed land under "the chilling, discouraging, dwarfing, character-

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weakening, initiative-killing, ambition-destroying, hope-blighting shadow of the banyan tree of a haughty, unsympathetic and despotic foreign government." It is still a country kept like a warren kept for the use of its masters, like a human cattle-farm, worked for the profit of its alien rulers. It is still a barren soil where seeds of unity and solidarity can find no congenial atmosphere for their sprouting and growth. The two principal communities, here, are always at war—a war perhaps interminable and endless. Here, a class of people finds it beneath its dignity to come even within the reach of another 'untouchable and unseeable class.' Here it is regarded an infringement of the tenets of *shastras* if a girl is married after the age of eight or ten. Here marriage is no longer a sacred bond between couples, ensuring conjugal happiness and peace of mind. It is a simple bargain amongst the so-called custodians of children. Tens of thousands of widows, every year, have to reap the fruits of the criminal and cruel folly of their parents. India is indeed an unfortunate, unhappy land where every disease —social, moral and political—has assumed a dangerous aspect and defies remedy. The one question of disseminating universal elementary education in the country is such a big, gigantic task that it requires an inexhaustible store of resources in both men and money to accomplish it. Our country can never stand on an equal footing with the more advanced European and American countries, unless and until it does solve the above difficult and complicated problems.

The writer should like to plead sincerely with his people to learn how countries like Turkey, Japan, Canada, New Zealand and Australia have been able to find solutions for their problems which once were thought

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to be insoluble. What was the secret of their success in completely overhauling the social and political structure without undergoing any untoward friction or chaotic revolution ? How Turkey has been able—within the short compass of a decade to do away with all that was antiquated and rotten ! How it could be possible for the President of the Angora Republic to raise a people rotting in depths of degeneration and national serfdom, to the zenith of regeneration and national freedom ? In one word what is the key to the phenomenal achievements and success of the above-mentioned countries having different climates, different religions and different languages. Did all these countries produce social reformers like Raja Ram Mohan Rai, Keshav Chandra Sen and Swami Dayananda ? Did all these countries give birth to spiritual leaders like Mahatma Gandhi and Mahatma Buddha ? Or did they all claim even self-less devoted patriots like Gopal Krishna Gokhale and Bal Gangadhar Tilak ? Certainly nowhere else such big personalities have appeared in such numbers except in India ? Here alone, we see such personages of almost super-human capacities, coming in quick succession. Here alone we find men who have sacrificed all their human possessions at the altar of their motherland and become Sadhus and seers.

What, then, is the cause of ever-increasing, complicated social and moral maladies in India ? Why this moribund state of the present-day society of ours ? Wherefore should our country, still, be the breeding-ground of such heinous social crimes as untouchability, child-marriage and so on ?

If the writer be allowed to express himself clearly and candidly, he will at once point out that it is all due to the lack of knowledge of civic duties amongst our countrymen.

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The people as yet have not enough faith in the governmental initiative in the matters of social reform. In almost all civilized countries, social evils have been rooted out by the force of legislation. In every country there were such people as resisted every new innovation by legislation, but they had to yield ultimately, as there was no other alternative left for them. Here, too, in India, only those measures of social reforms have been crowned with success, which had the support of the government at their back. The *sati* could never be abolished, had not Lord Bentink taken up the matter in his own hands. Similarly the evil of child-marriage would have persisted on, had not the sovereign authority taken the lead in the matter.

If Turkey has been re-born in the short period of ten years only, it is due simply to the dictatorial powers of Mustapha Kamal Pasha. With one stroke of his pen the President of the Angora Government has brought about so many reforms—social and political—as could not have been brought about by hundreds of reformers working together. Really legislation for eradicating evils is sure remedy to cure the body-politic of its diseases.

Look, whichever side we may, what sight meet our eyes? It is an oppressive sight of pauperism and illiteracy all around us. The people seem to be extremely discontented with their existence. They find no happiness in their lives, as they are always on the verge of starvation and destitution. Really they have no comfort, no ease, no peace of mind. How to raise their standard of living! How to enhance their earning capacity? There are twenty-seven lacs of Sahdus in our country, we are at our wits' end to find out means of making them useful to our society and country. Again there is the knotty problem of

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widow-marriage. How to persuade the orthodox section of the Hindu community to allow young girl-widows to re-marry? How to get its sanction even for the prevention of child-marriage? All these reforms are required urgently for the welfare of the country at large, but reformers alone cannot bring them about in less than a century or even more. It is impossible to wait for so long a time only for such insignificant measures of re-generation. If means of legislation our object can be realised atonce, why not resort to it? The writer is firmly of opinion that legal restrictions alone can check the ever-increasing degeneration of India. It is simply an idle business to reason with antiquated Pandits and their so-called *Shastras*. Really "that which conduces to the highest good of society is *Shastra*." Let every reform come which is consistent with the happiness and prosperity of the people. Let even a revolutionary legislation take place which ultimately adds something to the peace and tranquillity of the nation. If we wish to see an end of the curse of untouchability, let a strong, definite measure be put on the statute-book and enforced strictly so as to make such inhuman behaviour a severely punishable crime. Again, if we desire our country to go 'dry,' let a Total Prohibition Bill be enacted and applied by the Executive with all the earnestness at its command. The drink evil, even a part of which cannot be eradicated by hundreds of sermons, will then leave the shores of India for good.

Though 'freedom of religion' is a sacred principle, yet if at the present stage of affairs in India, even Shuddhi and *tabligh* be declared illegal without the explict sanction of judicial authorities, much of our misery and communal bad blood is sure to be averted.

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The writer does not, in any way, mean to deprecate the strenuous efforts of reformers who have been sincerely working for the cause of the upliftment of the society in which we are born. Especially in a country where Government is not in the hands of its own sons, but in the hands of foreigners, it is the height of ingratitude not to recognise and appreciate the honest endeavours of reformers who have laid down everything at the altar of service and rendered infinite good to their Motherland. All that is intended by the above few lines is this, that our countrymen should be more alert in wresting as much benefit as is possible from the legislative bodies in India—however imperfect and defective their constitution may be. We should begin to understand all that is meant by 'civic duties.' We should no longer be uninterested in what is happening on the floors of Legislative Assembly or Legislative Councils. We should realize what immense good we can do to ourselves and our country, if we begin to attend more and more to the affairs of our Parliament and take lively interest in its possibilities. Surely India will again be a land of happiness and joy, if the oppressive scenes that always disturb the mind of a patriot, are obliterated by means of legislation and an atmosphere of progress and an advancement created for her children.

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TO MY YOUNG FRIENDS—STUDENTS.

PROF. S. N. PHERWANI.

I am one of you. I send you greetings and good wishes. Let me share with you a little of what I have learnt in the school of life. True learning I find rises from life and serves to regenerate it. Let us link our learning more closely to life. There is a large scale life-frustration going on around us. Let us work for life-fulfilment instead. What does life-fulfilment mean? Life-fulfilment means greater, better, easier and quicker satisfaction of universal human needs from the lowest to the highest, the needs both of being and well-being, the needs of self-and species-preservation and self-expression.

HUMAN NEEDS.

And what are those needs—the universal needs of human nature? Physical health is certainly one of them, and mental health and mental vigour, too—the enlightenment that comes through education. Useful work and joyful recreation is another pair of needs. Besides these organic needs and needs of self-expression, we have social needs, the needs of collective life. They are the governmental needs of law and order, security and justice, and the religious needs of inner self-control, for highest self-realization, the need of righteousness that exalteth individuals as well as communities.

LEARN TO LIVE.

Let us learn all these by living. Let us learn and teach to live fully in vibrant health and strength. Most of us are only half alive. Let us learn to be fully alive. Let us learn to love health, perfect health. Let us under-

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stand and practise the laws of health—they are few and simple (vide my Health Alphabet). And finally let us learn the science of health, get as detailed a knowledge as we can of the principles of personal and community health. Eustace Miles gives us the following A. B. C. of health. Avoid what disagrees with your system. Breathe pure air in abundance. Keep clean, inside and out. Direct your drink and diet carefully. Exercise your muscles and mind. My suggestion to my younger brothers used to be Open air, Exercise, Cheerfulness and Chastity.

LEARN TO THINK.

Learn to observe and think, study and meditate. The following would be a short formula for vigorous mental life. Commune, Compare, Classify, Create, Co-operate. 'Commune,' says Bergson. By communion he means having 'direct and continued, loving contact with reality.' Comparing means detecting significant similarities and differences. Classifying means putting together things or thoughts that are alike or similar, in some one or more points. Creating means producing new entities from existing materials or ideas. Every one should try and be encouraged to create according to his inner urge, says Bergson. Co-operating means co-operating along with others participating in some common project. Let us learn to observe accurately and think vigorously and rigorously. Students should train themselves to fresh and forward thinking, rather than stale, backward, reproductive mental effort. A very suggestive book on this subject is "The Art of Thinking" by Graham Wallas. It should be in every college library. The author sets forth five stages in thinking process. They are (1) Preparation, or collection of facts or reading up of records, (2) Incubation, allowing these sowings to germinate and sprout in the

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mental soil, (3) Intimation, the signals for the approach of a budding thought, which need to be watched, (5) Illumination, the actual flash of thought, (5) Verification, whether the inner suggestion is true when tested with reference to outer realities. The laws of mental culture are simple. Only they need to be practiced constantly. I have alphabetised them for students in my Education Alphabet.

LEARN TO WORK.

Learn by living. Learn to think. And what next? Learn to work, joyfully and efficiently. Work is not a curse. Work is worship. Work joyfully and with zest and it will not tire you, it will become like play. Work regularly, and systematically and efficiently. Personal, industrial and social efficiency—these are our greatest needs. We have not yet learnt the secret of successful work, making our work count in our own life and the lives of others. Here are a few secrets of successful working. First, work must be based on exact knowledge. We must try to find out facts and give up guess work. Next, we must plan our work and work our plan. Standardise working conditions, operations, and have written standard practice instructions. Have high ideals, exercise common-sense, consult competent council, be self-disciplined and fair to all. Aspire and achieve results. My Efficiency Alphabet gives you these principles in a nutshell.

LEARN TO BE GOOD AND DO GOOD.

Study the laws of righteous life. Cultivate your character. Instincts impel, impulses ideate, ideas act, actions habituate, habits characterise, character achieves. That is the psychological series of human behaviour and achievements. Sublimate your instincts and impulses, classify and verify your ideas. Form and strengthen good habits. Cultivate by constant self-examination and self-reform,

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those noble traits of character which go to make noble lives. You will find Zero's Alphabets of Love, Law and Discipline, very helpful. You will fiind a simple list of commendable characteristics in my Character Alphabet. You can get all these Alphabets frcm the Star Book Shop Bandhu Ashram.

LEARN TO RADIATE HAPPINESS.

Receive, retain and radiate, life, light, and love, health, holiness and happiness. Be not misery-producers and annoyers, but happiness-producers and satisfiers. Speak gently. Sympathise with the sorrows of others. Minimise their miseries. Wipe away their tears. Keep smiling and cheerful, and encourage every one in good work rather than sneer at him. Be helpful, hopeful and happy and try to make all around hopeful and happy. We want happy homes, happy schools, happy play-grounds, happy surroundings. Learn and teach all simple ways of finding joys and happiness. Spread sunshine and not gloom wherever you be. Bear your troubles manfully and help others through theirs.

LEARN TO ORGANIZE.

Set up appropriate organs or departments for different functions and co-ordinate them for common ends. What we can't do alone we can do by division of labour, and community of purpose. Our group or social efficiency is very low, for we do not choose the best agent for every kind of work that we want to be performed for the community. Cliques and favouritism spoil our community work as much as tradition, want of plan and despatch. There are wasteful ways of doing things as well as fruitful ways. Be constantly on the lookout for determining and installing methods of least waste. Study the bureaucratic or

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governmental type of organization, the business or commercial type, co-operative type, and the missionary or social service type. Compare which gives the best results for the cost. Build and use the appropriate kinds of organization for every work Thus use the co-operative type preferably for economic or artistic ends, social service type for health and education, the military type for watch and ward, the democratic or panchayat type for settling differences and disputes between associates, the Brahman or the monastic type for character-building or scientific investigation.

DISCIPLINE AND ACHIEVE.

An organization requires first-rate men. Hence the request to cultivate yourselves incessantly. No organization without fit leaders, plenty of followers, and money resources. Hence the second request to survey and list and enlist available resources. Organization must be appropriate to the purpose pursued. Hence the request to appropriately organize. And finally no organization can last if there is want of discipline in its ranks. Hence my request to all young and old to render themselves fit to follow as well as to lead, to discipline and achieve. Certain ideas of this revolutionary era have played the havoc with many minds and have tended to dissolve many an organization. Great ideas are often misunderstood, and this has been the fate with the ideas of Liberty, Equality, Fraternity. We all want liberty, but time is come when we should temper this great idea with another master idea, the idea of discipline. For the liberty worth having is liberty under the law. With Wordsworth I feel,

" Me this unchartered liberty tires,
I feel the weight of chance desires."

Let us have duty and discipline to mate with and ensure

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us true liberty. Equality of opportunity we all should try to have for every one. But when young men call out for equality they claim equality of status, which does not exist. Substitute and associate the master idea of gradation, hierarchy, everyone having by nature and training an appropriate location in an organization. Organization implies arrangement. The best results are yielded by giving the highest location to the best available man, and grading each man according to his worth. Let gradation and hierarchy be your watchword as much as equality. And Fraternity, how noble the conception! But a fighting fraternity means chaos and confusion and ruin. We need orderly fellowship between elder brothers and younger brothers, we want co-operative team work, all working in an orderly way for the same goal, not all competing for each other's place. And so think of the master watchwords of true progress and sound organization, namely Discipline, Hierarchy, Order, along with the ideals of Liberty under the law, Equality of opportunity, Fraternity of feeling-love towards all, fellowship with the poor, helpful heart, head and hand towards even the lowest and the lost. This is the way to organization, this the path of achievement. Agitate, Educate, Organize,—Aspire, Advance, Achieve.

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REINCARNATION IN THE BIBLE.

(Prof. Satyavrata Siddhantalankara.)

CAREFUL students of the Bible draw a marked line of distinction between the 'Christian Religion' and the 'Religion of Christ.' The former is the religion of the followers, while the latter is the religion of the preacher, of the Gospels. Christ has been driven away from the field by the propagandist missionary who puts into his mouth words he never uttered and doctrines he never preached. Christ has fared no better at the hands of his friends than at those of his enemies. His teachings were either not understood or mis-understood by his followers.

Christ had not come to trudge along the beaten path of tradition, but wanted to point his finger to the light of truth and wisdom. He little cared whether that light was ancient or modern, accepted or rejected, favoured or ill-favoured, for with him it was truth that counted. He had, in his teachings, on occasions more than one, summarily dismissed accepted notions, because he thought that those notions were contrary to reason. On the other hand he was no enemy of the past. He rightly believed that selfishness of the classes and ignorance of the masses had for ages leagued together to suppress and extinguish the light of truth, and that humanity was not so barren and corrupt at its early dawn as to be devoid of the essence of truth. He further believed that many truths were revealed to humanity even before the Canons of Moses were ever written. Speaking of divorce he told the Pharisees (Math. XIX, 8) "Moses, because of the hardness of your hearts, suffered you to put away your wives; *but from the beginning it was not so.*" What

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could this beginning be, if not the beginning of the world, when Truth was for the first time revealed to searching humanity. Christ endeavoured to bring to light many such truths vouchsafed to humanity in the begnining of time, the lustre of which had got blurred through the dross deposited by intervening ages. But mortal as he was, he could have no control over the ages that were to follow him. And the result was that many of those who professed to follow him denied in his name teachings which he had positively advocated. It is with one of such teachings that I am concerned in this article—and that teaching is Reincarnation.

The religion of Christ, as understood from the perusal of the Bible, positively affirms the doctrine of Reincarnation, while the Christian religion vehemently refutes it. It is but unfortunate that the followers of Christ should be seen arrayed against their master himself, but, that they are so arranged is but a patent fact. Let us see how,

Reference to Reicarnation is found in the Old Testament. Thus we read of Jacobs' vision of a ladder (Gen. XXVIII, 10–12):—

"And Jacob went out from Ber-Sheba, and went toward Haram.

"And he lighted upon a certain place, and tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillow, and lay down in that place to sleep.

"And he dreamed, and beheld a ladder set up on the earth and the top of it reached to heaven: and beheld the angels of God ascending and descending on it."

The ascending and descending of souls from the earth to heaven seems to be a symbolical expression for souls taking terrestrial and celestial habitations. Mr. Doane who

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thinks Jacob's ladder to be symbolical for the doctrine of Metempsychosis quotes Thomas Maurice as follows :—

"The Indians had, in remote ages, in their system of theology, the sidereal ladder of seven gates, which described in a symbolical manner the ascending and descending of the souls of men."

And how natural and beautiful is the symbol of the ladder for Metempsychosis ! It describes not only the ascension but also descension which gives it a perfect Indian colouring.

The references to Reincarnation in the New Testament are far too many. John the Baptist was Elijah reborn, Jesus was David reborn, Peter was Jonah reborn, John the Evagelist was Jonathan reborn and Paul was King Saul reborn. It is true that the word Reincarnation is nowhere to be found in the Scriptures, but it is no less true that 'the word killeth and the spirit saveth.' The spirit of Reincarnation lies at the basis of most of the teachings of the Scriptures.

According to the Christian notion,, John the Baptist preceded the advent of Christ and was according to the Bible, the incarnation of Elijah who was a personality of the Old Testament (I Kings XVII, 1 ; 6–16.), Both are described as possessing not only similar characters but also like physical appearances. "John wore a garment of camel's hair, and a girdle of skin about his loins" (Math III, 4) and Elijah was "a hairy man, and girdled about the loins with a girdle of skin" (II Kings I, 8.) Elijah is introduced to our notice as a messenger of God to Ahab, the wicked king of Israel. He was sent to utter a prophecy. He was miraculously fed and was favoured with the most remarkable displays of divine power in his behalf, and in answer to his prayers. As a reprover of wicked men in high-places (I Kings XXI, 17–24) Elijah displays great intrepi-

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dity. Similarly John the Baptist comes as a messenger of God and prophesies the coming of Christ, reproves Herod for his sins and is fed and favoured by a remarkable display of God's power in his behalf. The similarity in the lives of both the prophets is so remarkable that it requires no prophet to tell that the writer of both the lives had only one soul in view. Besides, we have the authority of no less a person than Christ himself to testify to the fact that John the Baptist was Elijah ari sen from the dead.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples; And said unto him, Art thou he that should come, or do we look for another; Jesus answered and said unto them, Go and shew John again those things which ye do hear and see; The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me.

"And as they departed, Jesus began to say unto the multitude concerning John.... Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist.... And if ye will receive it, this is Elijah which was for to come." (Math. XI, 2—15; Luke VII 18—28).

The coming of Elijah is predicted in Malachi IV, 5:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

This was when John was in prison, but after his death Christ again speaks of himself and Elijah :—

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: Elias; and others Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, thou art the Christ the Son of the living God" (Math XVI, 13–16; Mark VIII, 27; Luke IX, 18)

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It is clear from these verses that several views regarding Christ's previous incarnation were current among his disciples. He was positively clear and certain about the identity of John with Elijah, for he says in the next chapter :—

"And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not.... Then the disciples understood that he spoke unto them of John the Baptist" (Math. XVII, 10–13 Mark IX, 11–13)

The doctrine of Reincarnation seems to have been current at the time of Jesus and he seems to have taken it for granted in his teachings. Thus we read about Herod :—

"At that season Herod the tetrarch heard the rumour of Jesus; and he said to his servants, this is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him." (Math. XIV, 1–2 : Mark VI, 14–16; Luke IX, 7–9)

There are so many incidents and passages in the Gospels that assume the doctrine of Reincarnation as a self-evident truth that it is a surprise to see modern Christianity putting up a fight against this doctrine. The following passages are meaningless in the light of the theory of creation and non-existence of the soul before the appearance of this world:—

"And no one has gone up into the sky, unless he who come down out of the sky—the Son of Man, who is in the sky." (John III, 13)

"What then, if you should see the Son of Man going up where he was before." (John VI–62)

"I have come down out of the sky, not that I may do my will, but the will of him who sent me. And this is the will of

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him who sent me, that of everything which he has given me I may not lose any, but should raise it up to the last day." (John VI, 38–39)

We come across an incident in the fourth Gospel (John XI, 1–3) which throws further light on our subject. As Christ was passing along his way he saw a blind man, who had been blind from his birth. The disciples asked him as to who committed the sin, for which he had been thus punished. He, or his parents? The answer was that neither this man nor his parents had committed the sin but that he was blind so that God might display his might in him. Here Christ does not refute the possibility of the blind man having committed sins, as the result of which he was visited with that penalty. From the general trend of his sayings one cannot but conclude that he did not question the possibility of a man born blind having committed sins as the result of which he was suffering. Now this could be imagined only in case of his believing in the doctrine of Reincarnation. For a man born-blind could not have committed sins in this life and as a consequence made blind in this life.

In dealing with the question of Reincarnation as taught in the Bible I have pointed out only striking incidents and passages that imply a belief in this doctrine. This in no way means that I have exhausted the subject. The teaching of Reincarnation is interwoven in the texture of the Bible and Christians would be listening to a wise counsel if instead of torturing the texts of the Scriptures to make them yield their own whimsical doctrines will leave them to speak for themselves and for Christ whose utterances they profess to be.

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CONTEMPORARY THOUGHT REVIEWED.

PREHISTORIC INDIAN POTTERY IN JAPAN.

The following extracts are taken from an article in *The Statesman* :—

Mr. T. Shimogo has brought for distribution a few copies of a brochure on certain select specimens of Neolithic Pottery in the Museum Shoshu-Kan. The brochure is in Japanese but it is very well illustrated and there is a short foreword in English by Prof. Kosaku Hamada of the Archæological Institute of the Imperial University of Kyoto. Mr. Dembei Shimogo, we learn from this brochure, had acquired a number of terra-cotta vases and figures from Dr. Takashima, who had collected them mostly from Neolithic village sites marked by immense mounds of shell in the North-eastern parts of Japan. Dr. Takashima spent nearly half-century in excavating these shell mounds and collecting specimens of the Neolithic period.

Ainu Pottery.

It is a well recognised fact of Japanese history that the Ainus or the Aborigines of the Japanese island lived in the Neolithic Age even in the 5th century A. D. and the Japanese supplanted them by migrating from the mainland of Asia. The mediæval and modern culture of Japan is entirely of Chinese origin, though their language is not allied to any group of known languages of the world. The Ainus are the aborigines of Japan. Their culture and origin is still imperfectly known. The recent researches of Japanese archæologists have proved that when the Japanese migrated into Japan, the Ainus were still in the Neolithic Age like the modern inhabitants of the Andamans and the now extinct Tasmanians. Along the extended sea-coast of Japan, there are immense mounds of sea-shells, mostly bi-valves, and it has been proved that those mounds are the refuse-heaps of prehistoric villages when men lived for months together on the sea-coasts on a dietary of shells alone. Such shell-mounds have been discovered in almost all parts of the world.

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In India they are known to exist on the coast of Mekran to the south of Beluchistan and in the islands of the Andamans and the Nicobar groups. Dr. Takashima's collection of pottery, now housed in the Museum Shoshu-kan. were discovered in the shell-mounds of North-eastern Japan. There connot be any doubt, therefore, about their Neolithic origin. Japanese archæologists and observers have proved that until recently the Ainus were living in the Stone Age like the Andamanese and the Tasmanians of the nineteenth century.

Remarkable Affinity.

The brochure by Prof. Kosaku Hamada contains twenty-two plates and they have served to link up the Neolithic Culture of Japan with that of India and the Near East. The way in which pottery and decorative types have travelled in the past is still inexplicable to us. In order to explain how Cretan, Masopotamian and Indian types travelled to Japan or *vice versa* we have to imagine some sorts of contact between these countries but it is absolutely impossible to determine the agency and the extent of that contact. Among the most remarkable affinities between the prehistoric potteries of Crete, Masopotamia, India are three types:—(1) the suspension vessels, (2) the closed vase with the single spout and (3) the bird-shaped vessels. Almost all of these types have died out or ceased to be used in the countries in which they are used in the Prehistoric Ages. The suspension vessels are mostly round with two or more rings on its rims or sides through which strings or ropes were passed to suspend them. The earliest Cretan suspension vessels belong to the end of the Neolithic period and have been found at Knossos, the cave at Miamu, Vasiliki, Gournia Hagios, Onephrios, etc.

The Mesopotamian and the Egyptian types are very common. But the Indian types are unusual. The earliest of them were discovered by Major Mockler in the prehistoric tombs of Beluchistan in the seventies of the last century.

Nearly fifty years ago such vessels were used in camel-riders in Rajput states of Sirohi and Rewah for carrying water. Leather and metal water-bottles, called Chhagals, are still used in Western

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Rajputana, but they are different in type from the Cretan and ancient Indian prototype.

Like the Cretan suspension vessels, the specimens from Beluchistan belong to two different classes: vessels with two rings, one on each side, and those with three, four or more rings. The first class was meant to be carried like the modern Chhagal of Jodhpur and Bikaneer and the second for being suspended in the air. The Ainus suspension vessel has a series of three rings on two sides, but the shape of the vessel shows that it was not meant to be carried as the mouth is broad and in addition to it there is a spout on one side.

Rare specimens,

The next specimen is a jar without a mouth but with a spout on a side. This particular type is extremely rare, and only two specimens, are known, one discovered by Mockler in Beluchistan and the second by Sir John Marshall in the ruins of Taxila. Vessels of an analogous type, called Wine-coolers in Eastern Europe, have been discovered with suspension vessels in the recent excavations at Mohen-jo-daro and Harappa. The first type is a globular vessel, without any opening at the top, but with handle on one side and a spout on the other. The Ainu specimen of this type possesses two handles and a spout and is in all other respects similar to the specimen found by Mockler. The allied type possesses no handle, but it is closed at the top and there is a spout on one side. Most of the vessels of the second type are flat.

The third and most important type of Ainu prehistoric pottery are the Bird-shaped vases. The use of animal forms in pottery is known in the pottery of almost all the civilised nations of the ancient world, but there is a certain peculiar resemblance between ancient Cretan, Mesopotamian, Indian and Japanese pottery which indicates some sort of definite contact. This particular type of pottery consists of a terracotta bird, with a cup-shaped cavity on its back. The Museum Shoshu-Kan contains a beautiful bird-shaped vase with a circular cavity on its back and a spout in the place of the tail. The head, the wings and the general outline are simply superb. The Indian specimens, discovered at Harappa and at Mohen-jo-daro, are rather crude in comparison. The only bird-

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shaped vase which can compare with the Ainu specimen in beauty of form and execution is the celebrated dove-shaped vase from Knossos about which Sir Arthur Evans says : "A remarkable vessel here found in the shape of a dove, with white and red colouring on a black gaze, may well have had a ritual use."

THE ORIGIN OF THE INDIAN NUMERAL SYSTEM.

Thus A. A. Krishnaswami Ayyangar in *The Quarterly Journal of the Mythic Society* :—

Nowhere among the other ancient nations of the world do we find such a consistent scheme of numeration as among the Hindus, which naturally reflected itself in the later place-value system The early Hindus counted regularly in the ten-scale as so many units, tens, hundreds, and so on in successive powers of ten, unliks the Greeks, the Arabs, the Chinese, and the Japanese who introduced the thousand in the middle of their scheme of numeration which was really a step away from the decimal scheme. While the English eleven and twelve are out of harmony with the later teens, the Samskrit numeration has एकादश, द्वादश, etc. (one and ten, two and ten and so on.) This early Samskrit numeration in which large numbers had to be expressed in a periphrastic way such as अष्टोत्तरशत (eight above hundred,) later took a more convenient form, whereby merely the numbers of the units, tens, hundreds, etc. occurring in a number were mentioned in regular order in the increasing scale of powers of ten, the names of the powers being omitted. Thus five, seven and two meant five units, seven tens and two hundreds. This scheme naturally necessitated the explicit mention of the absence of a particular power of ten in any number and the word शून्य came to be introduced to denote such gaps. To adapt this numeration to the verses in which, generally, the early Hindu scientific works were written, a kind of vocabulary was devised, which is well described by Brahmagupta thus :—

"If you want to write one, express it by everything which is unique as the earth, the moon ; two by everything which is double as for example black and white ; three by everything which is three-fold, the nought by heaven, the twelve by the names of the Sun,"

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Mr. G. R. Kaye rejects Alberuni's statement that Brahmagupta invented this notation known as the word-numeral notation (भूतसङ्ख्या objects denoting numbers) and assumes, without any proper authority that it was probably introduced into India from the East. In this connection, it will only be proper to inquire whether in the East there has been any such extensive use of this notation as is found abundantly in the Indian astronomical and mathematical works beginning from about the middle of the sixth century A. D.

The earliest epigraphical instance of the usage of this notation in India proper dates 867 (गिरिरसवसु) Saka samvat, but in Cambodia Samskrit inscriptions are found belonging to about 600 A. D. The period of invention of this system is uncertain and the earliest trace, as noted by Weber, seems to be in the *Srouta Sutra* of Katyayana or Latyayana. Numerous examples occur also in Pingala's manual of metrics. Varahamihira of the sixth century A. D. uses this notation in *Brihat-Samhita* (J. R. A. S., Vol. I, N. S., p. 407.) Aryabhata might have known it and probably had tried to improve on it in his alphabetic notation, just as the later Aryabhata, who certainly knew this word-numeral notation, thought of substituting in its place his scheme of कटपयादि notation which is a complex of the alphabetic and the decimal notation and combines the advantages of both.

VEDIC LOVE OF FREEDOM.

N. C. Ganguly, writing to *The Visva-Bharati Quarterly*, makes the following observations :—

The Rig Veda has a number of instances where blessing in the shape of "room for freedom" was asked of the gods. In fact that is almost a standard supplication, occurring frequently in the same form, and its meaning is not far to seek. More than space for expansion, or land to live upon, or sway over the newly acquired country, their own unimpeded growth was chiefly in their minds. Their national god, Indra is adjured to this effect in the following lines:

May Indra from the front and from the centre
As friend to friends, vouchsafe us room and freedom (RV. X44).

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The same prayer is offered to other gods with the same purpose for obtaining from them protection and freedom :

Now, Deities, give us ample room and freedom,
Be all of you, one minded, our protection. (RV. VII 48).

In the following lines from the Atharva Veda, the spirit is the same:

Widely it stands around and far extended
Fair to the gods and bringing peace and freedom (AV.V 12).

And again :

Ye six divine expanses give us freedom (AV. V 3).

LONGING FOR UNITY.

And further,

Along with this natural love of freedom, an instinctive longing for unity is seen in the social idealism of the Vedic time. It is wonderfully spontaneous and human, seeming almost too advanced for that early age.

The following passages occur in the Atharva Veda, beautiful religious inspiration guiding instinctive social sentiment :

Give us agreement with our own,
With strangers give us unity,
Do ye, O Asvins, in this place,
Join us in sympathy and love.
May we agree in mind, agree in purpose,
Let us not fight against the heavenly light,
Around us rise no din of frequent slaughter,
Nor Indra's arrow fly, for day is present (AV. VII 52).

The growing complexities of life did not destroy this sense of unity so essential to life itself, as is found in the lines below which should be read with the foregoing extract. The hymn is addressed to the Earth, the common home of all, and all types of men and beings are conceived of as helpful to and, therefore, as blessing one another. The typical Hindu idea of the inter-connection of the whole universe, is foreshadowed :

Earth, bearing folk of many a varied language,
With divers rites as suit their dwelling places,
Pour like a constant cow that never faileth

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A thousand streams of treaure to enrich us.
Produced from thee, on thee move mortal creatures,
Thou hast them both quadruped and biped,
Thine are, Prithivi, these five human races,
For whom, though mortal, the sun, as he rises,
Spreads with his rays the light that is immortal'—
In consort may these creatures yield us blessing!

*

A vast abode hast thou become, O Mighty!
Great stress is on thee and agitation.
But with unceasing care Indra guards thee
Kind, ever gracious, be the earth we tread on,
The firm earth, Prithivi borne up by Order,
Mother of plants and herbs, the all-producer....
On whom are settled, joined together the night
And day, the dusky and the ruddy. (RV. XII 1)

But the Rig Veda rose to a higher level and a more comprehensive ideal when, like Tennyson's "Parliament of man and Federation of mankind," its praise to Indra, the national God, conjured up the vision of the unity, though yet faint and somewhat inarticulate, of the tribes and races,—nations in the formative stage,—according to the knowledge and culture of the period. That this was at all possible at the time shows the height of the minds of those who could write the following:

He makes the races of mankind like the synods of the beauteous One,
Indre knows this his manifest deed and is renowned. (RV. VIII 51).

The ideal may be obscure, but there can be no doubt that the idea of unity on a religious basis was the centre of the imagery, all the synods being presumably thought of as collectively praising the one God. The conception of the Kingdom of Heaven with its ever-expanding social, political and religious implications marks the culmination of the same process of idealistic speculation. The rudiments of the Vedic ideal of unity are a glorious beginning worthy of the later metaphysical unity of the Upanishads. Their social message is indicated in a homely yet sublime mataphor of the Maha-Nārāyana Upanishad (I. 3): *Where the whole world becomes one nest.*

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This humanism was never lost to view, while its social significance deepened as years rolled on, and thought progressed. The oft-quoted verse, popularised by Vishnu Sarma, gives in a nut-shell the whole of Hindu out-look on social relationships of the largest scale. It may be different from the Latin saying: *Homo sum, humani nil a me alienum puto,* on which so much of Western social thought was based, but the spirit is the same:

One belongs to us or is a stranger, is the calculation of the mean-minded.

To the high-souled the whole world is as it were kith and kin.
(Hitopadesa).

NATIONAL FREEDOM IN KAUTILYA.

From human unity, which is appropriately the ideal of the Veda, the primeval scripture of humanity, the descent is great to national oneness, which the political writers of India have subsequently emphasised.

National freedom is conceived at its highest by Kautilya and Sukra whose view will compare well with modern ideas. They saw in self-rule the realisation of the greatest possible liberty, until all obstacles to liberty are dropped in the idealised polity of the Epic. All this is different from the vague yet passionate out-bursts of the Vedic people, being strictly determined by the demands of political science. Kautilya, though an imperialist, knew the value of liberty whether personal or national. Indeed no political thinker was so thorough and accurate in this respect. To him personal liberty was an axiomatic truth needing no argument for its proof. He gave to "Aryahood" the connotation of cultured liberty and declared: Never shall any Arya be made a slave" *(Artha Shastra)* long before Compbell composed his famous line:
"Britons never, never shall be slaves."

On the same principle Kautilya condemns foreign rule. It is an unmitigated evil with nothing to counterbalance its effects. "Foreign rule, which comes into existence by seizing the country from its king still alive, thinks that the country is not its own, impoverishes it, and carries off its wealth, or

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treats it as a commercial article; and when the country ceases to love it, it retires abandoning the country." Sukra says with equal stress that "great misery comes from dependence on others. There is no greater happiness than that from self-rule." And Manu laid down in an ethical strain the general principle that "pain is subjection to other people and happiness is subjection to self. This is the sign of pleasure and pain in short." Comparing the above with Mill's statement on the same subject, the similarity of thought is remarkable. Mill has pointed out that "the government of a people by itself has a meaning and reality; but such a thing as government of one people by another does not and cannot exist. One people may keep another as a warren or preserve for its own use, a place to make money in, a human cattle farm to be worked for the profit of its own inhabitants. Again, "between the subjection to the will of others and the virtues of self-help and self-government, there is a natural incompatibility. This is more or less complete according as the bondage is strained or relaxed."

MANU AND YOGA-VASISTHA.

The same insistence on liberty is found in the pages of Manu's Laws and Yoga-vasistha.

It is no wonder, therefore, that Sir Herbert Risley, on the authority of Sir Henry Maine, should have come to the conclusion that "the idea of nationality was first derived from India; it travelled westwards; now it is travelling back to the East growing and spreading out, but without the root of experience." The ideals of liberty and nationality suffered badly in the middle ages in India, but the original tradition remains deep-rooted in its *dharma* even up to this day. Modern thought coming from the West has reinforced them tremendously, yet the right adjustment has still to be made in the light of ancient *dharma*, in order that they may find their proper place in the life of the people.

The pressure of the will to freedom logically raises thought to a plane where limitations are eliminated and theoretical per-

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fection is achieved in migration. The Hindu idealists were sharply intolerant of social injustice and were prepared to be anything rather than be enchained. In their opinion :

To be a frog in the mud is far better, an insect in the dirt, a snake in a lightless cave, but never (under) man's injustice ! *(Yogavasishtha).*

PATRIOTISM A PART OF RELIGION.

Love of the motherland has been inculcated in the whole literature of the Aryas, beginning with the Vedas, and ending with the Puranas, as the following short quotations will show :—

The Atharva Veda sings of the Earth and the many blessings on the national life, with a truly religious fervour. The whole hymn (AV. XII 1) is too long to be reproduced ; Only typical extracts are given below :

Truth high and potent law, the consecrating rite,
Fervour, Brahma and sacrifice uphold the earth,
May she, the queen of all that is and is to be,
Prithivi make ample space and room for us
Not over-crowded by the crowd of Manu's sons she
Who hath many heights, floods and level plains,
She who bears plants endowed with many varied powers
May Prithivi for us spread wide and favour us.
In whom the Sea, the Sindhu and the waters. in
Whom our food and corn-lands had their being
In whom this all that breathes and moves is active,
This earth assign us foremost rank and station.
On whom the men of old before us battled, on whom
The Gods attacked the hostile demons,
The varied home of bird and kine and horses this,
Prithivi vouchsafe us luck and splendour !

*

On whose surface they enclose the altar,
and all performers spin the thread of worship,
On whom the stakes of sacrifice resplendent
are fixed and raised on high before the oblation,
May she this earth prospering make us prosper.

*

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Scent that has risen from thee
The fragrance herbs and plants and waters carry
shared by Apsras, shared by Gandharvas,
Therewith make thou me sweet, let no man hate me.
Thy scent which entered and possessed the lotus
The scent which they prepared at the sun's bridal,
Scent which immortals, of old collected,
Therewith make me sweet, let no man hate me.

*

Thy many ways on which the people travel,
The roads for car and wain to journey over,
Thereon meet both the good and bad,
That pathway may we attain without foe or robber.
In hamlets and in woodlands,
And in all assemblages on earth,
In gatherings, meetings of the folks,
We will speak glorious things of thee,
Mild gracious, sweetly odorous,
Milky with nectar in her breast,
May earth, may Prithivi, bestow
Her benison with milk on us.

In the Manu Samhita, Vishnu Purana and Bhagavata, an almost Jewish colour is found in the idea of the Fatherland. It is looked upon as "The chosen land" with intense feeling and deep reverence. The Manu-Smriti rises to a great height of emotional outburst in the passage in which it defines the limits of the country called Brahma-varta, which is described as "the land created by the gods." The sentiment of the Vishnu Purana is also repeated on similar lines in the popular Bhagavata Purana where Bharatvarsha is extolled as :

The best of all countries where it is only after many thousand births and the aggregation of much merit, that living beings are sometimes born as men—about which the gods themselves explained : *Happy are those who are born, even from the condition of gods, as men in Bharatvarsha, as that is the way to the pleasures of paradise or the greater blessing of final liberation. Happy are they who consigning all the unheeded rewards to the supreme and eternal Vishnu,*

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obtain existence in that land of works as their path to him. We know not when the acts that have secured us heaven shall have been fully recompensed, where we shall renew corporal confinement, but we know those men are fortunate who are born with perfect faculties in Bharatvarsha. (Bhandarkar's *Asoka*).

THE WORLD OF BOOKS.

वेदामृत—*Edited by Swami Vedananda Tirtha. Published by the Arya Pratinidhi Sabha, Punjab, Lahore. Price Rs. 2-8-0.*

On the occasion of the birth centenary of Rishi Dayanand, Pandit Satavalekar, with the aid of a few more scholars, compiled a collection of verses of the Veda, to which he appended a Hindi translation. The first edition of the book was exhausted before the centenary celebrations were over. The reception it met with at the hands of the public was in its heartiness unique. The present is a second edition of the same book, which bears on every page the impress of its gifted editor, Swami Vedananda Tirtha. The main alteration made is in the order of verses. Almost all important teachings of the Arya Samaja have been inculcated in a very happy and attractive style on the authority of the Veda. The language has been corrected, and yet if one were to make a little close study, the hand of the original compiler makes itself felt throughout the work. Thus the original beauty of the book has been maintained, and by making the arrangement more systematic an additional charm imparted to the collection. In its new shape the publication is an

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outcome of the joint assiduity of Pandit Satavalekar and Swami Vedananda Tirtha, both shining lights of the Arya Samaja. No Arya Samajist, and for that matter, lover of the Veda, will knowingly miss the opportunity of benefiting simultaneously by the learning of two such eminent expounders of Vedic lore. The printing and get-up are excellent.

पीयूषबिन्दु—*By the late Pt. Shiva Shankara Kavya-tirtha. Published by the Arya Pratinidhi Sabha, Punjab, Lahore. Price 0–5–0 only.*

Pandit Shiva Shankara, while he lived, was justly regarded as the most profound Arya Samajic scholar of Vedic literature. His writings are even now read with relish, and to those interested in the revival of Vedic culture, are a deep and inexhaustible mine of valuable information. Towards the close of his earthly career, he appears to have begun making a collection of Vedic verses for the daily *swadhyaya* of Arya Samajists. A little less than a hundred verses were thus collected and rendered into Hindi. Swami Vedananda Tirtha has made an addition to the collection of a few more verses, thus making the collection a full *shataka*. As the last product of the late *pandit's* prolific pen, his admirers will welcome this publication and profit by his exposition of the Veda, of which this is to be the final instalment.

संस्कार विधि—*Re-edited by Swami Swatantrananda. Published by Rajpal at the Sarasvati Ashrama, Anarkali Lahore. Price As 0–3–0.*

Of Rishi Dayananda's works, the *Samskara-vidhi* or the book of Vedic rituals, was hailed by the late Lokamanya Tilak as the most valuable from the point of view of its utility in unifying the varied sects and *sampradayas* of the Arya nation, that perform their *samskaras* according

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to the injunctions of the Veda. The liturgy of the Arya Samaja lays under contribution the Sutra books of all *shakhas*, and while it omits no important detail, it makes a happy combination of the sacred injunctions of all *sutra-karas*, thus joining in the matter of a vital religious function all the widely scattered sections of the followers of the Vedas. A few points in this Samskara-vidhi have been the subject of hot controversy among Pandits. Swami Swatantrananda, who has taken great pains to make himself familiar with the contents of *sutra* literature, has according to his lights, made a few alterations in the text, to make the meaning of the canonical injunction definite. He has expurged such portions of the book, too, as do not form part of the ritual, but are simply a general homily as to the daily conduct and behaviour of an Arya. The Swami will be glad if his edition of the book is made the basis of consideration or discussion by an assembly of those versed in the ritual lore, that may meet with the object of adopting an amended Arya Samajic liturgy. We recommend the suggestions of the Swami to the attention of all scholars. The present is, moreover, a very cheap edition. It is bound to cammand a large sale.

CHAMUPATI.

वाजसनेयि-माध्यन्दिन-शुक्लयजुर्वेद संहिता। *Edited and published by Pandit S. D. Satavalekar, Svadhyaya Mandala Aundh (Satara). Price Rs. 2/-, 2/8/- & 3/- according to different bindings.*

Pandit Satavalekar does not need any introduction to Vedic students. He has written good many books to popularise the Veda and has succeeded in his attempt. The present book claims to contain the correct text of Yajurveda. In spite of the great pains taken by the learned editor there have crept in some mistakes which have been indicated in

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the Corrigenda. To the book are appended readings of काण्व शाखा, ऋषि सूची, देवता सूची and मन्त्र सूची. The book is neatly printed. The name is somewhat misleading. It should be यजुर्वेद संहिता.

अथर्व वेद का स्वाध्याय, प्रथम काण्ड. *S. D. Satavalekar, Svadhyaya Mandala, Aundh. Price Rs. 2.*

Pandit Satavalekar has begun writing a lucid commentary on अथर्व वेद—the most difficult of the four Vedas—in Aryabhasha. The first part has come out. The commentary is in the author's usual style; he has tried his best to elucidate all the difficult hymns. The book is useful for beginners only.

I think writing a commentary on the Veda is not an easy task. It requires a great amount of labour and vast learning. Therefore, if it were possible that more than one man versed in various branches of Vedic learning should form a group, and study together for a considerably long time, and then write something on the Veda, then, the work I think, would be more useful and more authentic. The commentary under review seems to be written in haste, as would seem from a perusal of the 14th hymn. The learned commentator, reads in these verses betrothal which meaning he has taken from Sayana, though he has modifiied it a great deal. The देवता or subject matter of the preceding Sukta is विद्युत् electricity and of this is also विद्युत्, (according to some वरुण या यम also.) and of the next is सिन्धु (see the बृहत्सर्वानुक्रमणी). If we accept विद्युत्, then the meaning is very clear. The hymn treats of the various sources of electricity. The Pandit has adopted the third विकल्प. We do not know why? Inspite of this and some other misinterpretations of this sort the commentary is excellent. Every lover of the Veda should have a copy of it.

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Buddhism and its Place in the Mental Life of Mankind. By Dr. Paul Dahlke. Published by Macmillan & Co.. London. Price 10/6 nett.

Much has been written about the Mahayana sect of Buddhism, but Mahayana is not Buddhism, it is only one side of the picture and that also a corrupt one. The other side of Buddhism--Hinayana, has not attracted much attention on the other part of the scholars. Thanks to the laborious efforts of the Pali Text Society, many books relating to Hinayana or Pali Buddhism have now seen the light of day.

Dr. Dahlke treats of Hinayana, and draws chiefly upon the texts of that school. His book is not the work of a critic but that ofan ardent devotee and admirer of Buddhism. The book has been "forced" out of him, as he says "I have not written this book, but it has been forced out of me." This is the chief merit of the book. The bookdoes not expound the tenets, but treats only one side—'its place in the mental life of mankind,' and that successfully.

Vade Mecum for use in Buddhist Temples. Published by Honpa Hangwanji, Buddhist Mission, Honloulu Hawaii.

The book is a collection of hymns in English to be chanted at the various ceremonies of the Buddhists.

Man, God, and Immortality. By Sir James G. Frazer. Published by Macmillan & Co., Ltd. Price 15 s.

Sir Frazer has written a large number of books about so-called primitive civilization. Those books are meant for specialists, and the general reader could not draw much benefit from them. The book is merely a collection of extracts from his larger books. Sir Frazer, it seems

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from the perusal of his book, has not taken the trouble to study the Veda, otherwise he would not have ventured to attribute such thoughts to all the nations. After all he is a man, and the world of man is always limited, whatever he sees about him, he takes to be occurring in the whole world. Inspite of this defect, the book is worth reading.

Changing Backgrounds in Religion and Ethics. By H. W. Carr D. Litt. Published by Macmillan & Co. Ltd. Price 7 s. 6 d.

Dr. Carr has very ably shown how the conception of Europeans about God and Metaphysics have been changing. Chapters on 'The Ideal of Disinterested Knowledge' and 'God of Philosophers' are the essence of the book.

Psychology of Religion. By C. C. Josey. Publishers: Macmillan Company New York. Price 2½ Dollers.

Mr. Josey has chosen a good subject. He has gone deep into the subject and has tried to trace out the real background for occult practices. The book is meant as a text-book for college students.

A Pilgrim's Faith. } *By T. L. Vaswani. Published*
Sri Rama Krishna. } *by Ganesh & Co., Madras. Price As. 8 each.*

Vaswani is now khown as a Sadhu. He is befittingly styled a Sadhu. In these two booklets we find reflected the generous heart of a Sadhu.

Hindu Ethics. By Babu Govind Das. Published by G. A. Natesan & Co., Madras. Price Rs 2/- only.

The author tries to solve many questions with which the Hindus of this day find themselves confronted. Many of the solutions, however, the average Hindu would not accept.

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The Making of the Modern Mind by J. H. Randall Jh. Ph. D. Published by George Allen and Unwin Ltd., London. Price 15s.

The author has very ably set out to trace the way, in which the thought of modern Europe has been moulded. He treats of the subject both historically and philosophically. His remarks of are fearless, and not without authority. He gives ample quotations in support of his views. His style is so charming that very often the reader finds himself carried involuntarily by the stream of his thought.

Purposive Evolution, by Edmund Noble. Published by George Allen and Unwin Ltd., London. Price 18s.

In Europe, for a considerably long time, Religion and Science have been at loggerheads against each other. The time has, however, changed and the leaders of western thought are trying to find a way for a compromise between Religion and Science. The book under review is the outcome of such a desire. Rightly does the author observe:—"The immanence of God in things—the Omnipresence of that Power which science sees everywhere in the Universe—finds the most constant and withal multifarious expression in theological and quasi-theological writings" pp 543.

Everlasting peace will reign in the west, if the leaders of western thought succeed in establishing harmony between Religion and Science.

Bhagavad-Gita—An Exposition by V. G. Rele. Published by Messrs D. B. Taraporewala sons, & Co., Bombay. Price Rs. 4-12-0.

This is quite a new exposition of an old book.

Vedânanda Tirtha.

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EDITORIAL REFLECTIONS.

THE PERSONAL RELIGION OF BUDDHA.

There was at one time a wide-spread belief that Buddha was an Atheist who had discarded everything ancient, had preached a new gospel and founded a new order and established a new community on brand new cultural bases.

That belief is now being discarded. Another theory was that Buddha had only mistranslations of Vedic or Brahmanic texts before him and, therefore, entirely rejected the authority of ancient scriptures. This has also been exploded. We cull below Chapter XX of "Numerical Sayings" as translated by A. D. Jayasundra in the *Mahabodhi* and leave the reader to judge for himself whether the words are the words of a red hot reformer, anxious to lead a revolt against Vedic culture or those of a revivalist who was anxious to eradicate later accretions and revive the pristine glory of the ancient religion —

There were, brethren, these five ancient duties of a brahmin, but they are now to be seen among dogs and not among brahmins. What five? Formerly, brethren, brahmins went only after bramin-women and not after non-brahmin women. But now, brethren, brahmins go not only after brahmin women but also after non-brahmin women. At present, brethren, dogs go after bitches and not after other animals. This, brethren, is the first ancient brahmin duty, now to be seen among dogs and not among brahmins.

Formerly, brethren, brahmins went only after menstruating brahmin-women but not after non-menstruating ones. At present, brethren, brahmins go not only after menstruating brahmin women but also after non-menstruating ones. At present, brethren dogs go after bitches only during the right season, not out

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of season. This, brethren, is the second ancient brahmin duty now seen among dogs, but not among brahmins.

Formerly, brethren, brahmins never sold or purchased brahmin women, but kept up living together in mutual ove for the purpose of continuing the succession of heirs. At present, brethren, brahmins both sell and purchase brahmin women and live together in mutual love for the purpose of continuing the succession. At present, brethren, the dogs neither sell nor buy bitches, but live together in mutual love for the purpose of propagating their species. This, brethren, is third ancient duty now seen among dogs but not among brahmins.

Formerly, brethren, brahmins did not lay up treasures of riches, grain, silver and gold. At present, brethren, the brahmins do lay up treasures of riches, grain, silver and gold. At present, brethren, the dogs do not lay up treasures of riches, grain, silver and gold. This, brethren, is the fourth ancient brahmin duty now seen among dogs but not among brahmins.

Formerly, brethren, brahmins sought at eve evening food and in the morn, morning food. At present, brethren, brahmins having eaten to satiety as they please go away with the remnants. At present, brethren, dogs seek at eve food for the evening and in the morn food for the morning. This, brethren, is the fifth ancient brahmin duty now seen among dogs but not among brahmins.

Verily, brethren, these five brahmin-duties are now seen among dogs but not among brahmins.

THE METAMORPHOSIS OF DARWINIAN EVOLUTION.

The Darwinian Evolution, which was a mere hypothesis, was accepted as gospel truth and Herbert Spencer was responsible for applying the unproved biological conclusions to the progressive structure of society, the development of social customs and even to the formation of moral precepts and metaphysical concepts. The biological basis of this stupendous structure is, however, being shaken

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now, and in some respects the edifice is fast becoming ramshackle. Many eminent anthropologists and biologists are veering round to the view that the Darwinian hypothesis is not only unproven but positively refutable.

Says Professor Klautoch of Heidelley :—

"Man and his ancestors were never quadrupeds like the dog or elephant or the horse."

Dr. Wood Jones, Professor of Anatomy in the University of London, says in a pamphlet entitled *The Problem of Man's Ancestry* :—

"The structure of the backwall of the orbit, the metopic suture, the form of the jugul bone, the condition of the internal pterygoid plate, the teeth &c., all tell the same story—that the human skull is built upon remarkably primitive mamalian lines, which have been departed from in some degree by all monkeys and apes."

Again :—

"The human skeleton, especially in its variations, shows exactly the same condition."

And again—

"As for muscles, man is wonderfully distinguished by the retention of primitive features lost in the rest of the primates."

Anthropologists are coming round to the view that the various lower animals are all descended from the primitive human stock. It is also admitted that none of the steps of the ladder melts into the next higher one or inversely into the next lower, by imperceptible gradations, and therefore, transformation of species, either in the ascending scale or in the descending scale, cannot be accepted as the right hypothesis. "Natural selection" has failed to yield what was expected of it. It is, in the words of Dr. Lancelot T. Hoghen (Discovery, June 24), "based on premises which cannot to-day be considered as having any foundation in fact." Bateson tells us of a letter

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which Huxley sent to Kingsley in 1863, containing the following pregnant passage :—

"From the first time I wrote about Darwin's book in the *Times* .....until now, it has been obvious to me that this is the weak point in Darwin's doctrine. He has shown that selective breeding is a *vera causa* for morphological species. But I entertain little doubt that a carefully devised system of experimentalism would produce physiological species by selection, *only the feat has not been performed yet.*"

The italics are ours.

Bateson commenting upon it says :—

"Nothing that has happened since at all mitigates the seriousness of the criticism..... Rather have we come to suspect that no amount of selection or accumulation of such variations as we commonly see contemporaneously occurring can even culminate in the production of that complete physiological divergence, to which the term species is critically applicable..... With entric candour Huxley re-iterated that if this were the necessary and inevitable result of all experiments the Darwinian hypothesis would be shattered." Nothing was to be gained by "glorying that difficulty."

Transformation of species not having been proved and the evidence for the human origin of the lower mammalia accumulating daily, the only alternative left to us is to accept the doctrine of metemsychosis, which not only explains the more primitive organs of human beings but also the remarkably developed instincts and astonishing powers of understanding, exhibited by some insects and other creatures, lower down in the scale of evolution.

MODERN CHRISTIANITY.

Modern science has dealt a terrible blow to Mosaic chronology and to other doctrines of the fundamentalists. The more sensible among the Christian divines are evolving a Christian creed which would be recognised as such

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neither by Christ nor by Paul nor by St. Augustine and other fathers. The Bishop of Birmingham, Dr. Barnes, recently preached a sermon in Westminster Abbey on "The Changing Setting of the Christian Faith." Regarding the age of the earth the learned Bishop said :—

"We have gradually begun to get familiar with the idea that man has been upon this earth for about a million years. Says Dr. Barnes. "For nine-tenths of that time human or primitive types of *homo septens* maintained precarious existence, of which we have discovered remarkably few records.

"Experts state that life probably made its appearance upon the earth some five hundred million years ago ; and the age of the earth itself, and the time it was ejected from the sun in some cataclysmic upheaval, is at least twice that vast stretch of time.

"As a result of recent inquiry our sun has fallen into its neither significant nor exceptional place in a great island Universe of some thirty thousand million stars.

This is not Christianity, although it is diluted Vedic religion, for according to the Vedas, this cycle of existence or æon commenced about 2000 millions back. Again the learned doctor said :—

"Space outside this immense Universe of ours is not empty it seems to swarm with other island universes which appear to our telescopes as spiral nebulæ. According to the American astronomer Hubble there are millions of millions of such nebulæ in the depths of space.

"The astrophysicist believes that our planetary system was produced by the chance that some wandering star came near and tore great tides out of our sun. The earth is thus a result of a somewhat rare accident. Of planetary systems there were possibly some hundreds of thousands, and most of them must be older—some, far older—than our own. Add to this that the stars of our Universe were built to pattern ; they were formed of the same materials as our sun and were of much the same mass, the conclusion followed almost inevitably that in our Universe there were many other planets bearing

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life and on most of them life had gone further, than on this earth.

"It was at least possible that in our own island Universe—to say nothing of the millions of millions of similar Universes scattered through space—there were numerous planets where beings existed vastly superior in intellectual power and spiritual understanding to ourselves.

"Cosmic radiation, whose source appears to be the annihilation of matter, was to-day a source of keen interest to every physicist. Who knows but that, if we could analyse it by instruments of suitably delicate precision, we might find in it waves carrying messages across the depths of space from beings who had learned to produce energy by annihilating matter and to whom our wireless is a common-place of an almost forgotten past.

This is not Christianity. It may be modernmost scientific thought; but it is undoubtedly also ancientmost religious teaching.

We read in the Rigveda—

वियो रजांस्यमिमीत सुक्रतुर्वैश्वानरो विदिवो रोचना कविः । परियो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता (६–७–७)

It means—

'Universal (Agni, the Supreme Lord) the wise sage who hath measured out the skies (who hath fixed the lights of heaven (and) who hath spread all the *worlds round* (He is their) infallible protector. (He is) the guard of immortality.' The words विश्वा भुवनानि clearly mean "All islands of the universe" and are susceptible of no other meaning. Well may Edward Schure exclaim :—

It may be that the future is reserving for us a final surprise, that of discovering in the Vedas the definition of occult forces of nature which modern science is rediscovering for us."

The concluding words of Dr. Barnes are invested with special significance. Said he :—

"Our Church will never win the educated world until it discards obsolete formulæ and conquers the conservative and obstinate superstition which exists within itself. If we fail so to purify our

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own body, some other group of followers of Christ will take the place to which we ought to aspire and will lead the van of religious progress in the new age."

We wish the learned doctor had studied the Veda, the eternal and ageless scripture of the human race, "the word which was "in the beginning" and was "with God." If he refashions his neo-Christianity with materials taken from that eternal bedrock of the ages, it will not require rehashing and remodelling with the incursion of every new wave of scientific theory and hypothesis.

THE OVERAGE AGE OF MAN.

In the daily prayer of the Aryas we have a *mantra* which runs as follows :—

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत । पश्येम शरदः शतं जीवेम शरदः शतꣳशृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् यजु० ३६ २४

This *mantra* which a devout Arya daily meditates upon every morning and evening is a prayer to the Lord of the Universe that he may live for a hundred years and even more in the full possession of all his faculties—with eyesight undimmed, with ears functioning fully, with a voice not enfeebled by age, and without, at any stage, becoming a dependent, either in the matter of discharging functions of nature or in the matter of using unimpaired intellectual powers. It is a significant sign of the times, that modern science is also realizing that one of the factors of longevity is the strengthening of the will to live and that 100 years must be the normal age of a healthy man, whose mental occupations have all been healthful and stimulating. Says Mr. Lancelot Lawton in the London *Sphere* —

It was only to be expected that, as the average life expanded, so common interest in longevity should quicken. In the eighteenth

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century the average life was not more than thirty years, corresponding to early middle-age at the present time. Ever since then it has persistently lengthened. To-day scientists speak of a hundred years as the limit of life within possibility of attainment.

The subject of longevity is one to which serious attention has only been given in our time ; indeed, scientific inquiry into its varied aspects only began with the present century. Of all the studies, none could be more fascinating, none more audacious, for it is a study intimately concerned with the secret of life. So measured has been the prolongation of human existence for the last century and a half that we are justified in thinking that it will attain limits which few now believe to be possible. *One hundred years has been mentioned as the goal of scientists, but already the more imaginative amongst them look beyond to an age which shall be double this allotted span, whilst the prophets and the poets have visions of the ultimate annihilation of death*

And again—

Amongst primitive races fear of death was at one time absent, and old men belonging to these races submitted themselves to be eaten it would be fallacious to suggest from these two instances that Metchnikov is right for neither is distinguished by prolonged life. That we must diminish the fear of death if we are to expand life is not to be doubted.

But in doing this we need not relax the will to live. On the contrary, we must reinforce it with all the strength in our power if we would have death recede. The will to live is indeed the secret for which man has searched since his advent on earth ; it is *life*. That it must be directed to worthy purposes if it is to succeed goes without saying ; the will to live must be the will to live nobly.

And how indeed can the will to live be strengthened except by self-hypnotism. And what more effective form of self-hypnotism can there be than sitting in meditation every morning and evening and resolving to live for at least a hundred years with unimpaired physical, mental and volitional powers. Here is another passage from

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Mr. Lawton's article which bears out the supreme wisdom of the ancient sages :—

On approaching sixty years of age most men contemplate retirement. It may be that they have persuaded themselves of their incapacity for continued useful work, or it may be that they desire (as is often said) to cease to toil and to begin "to live." Nothing could be more inducive of a shortening of life than premature withdrawal from it. If the feeling of incapacity for useful work is there, this in itself is an ominous portent, whilst the substitution of the "pleasure of life," as it is called, for labour of a useful character is always hazardous.

Much of the world's best work has been done in old age, in proof of which many illustrious names could be mentioned. At present eighty is the most critical age of life. Once that is passed a certain immunity from disease is assured. Numerous instances could be cited of individuals who have performed conspicuous tasks between the ages of eighty and one hundred. Experience proves that all periods of life are productive of genius. The point to be emphasized is that old age, and even extreme old age, offers no exception.

In ancient India, the *sanyasi* was regarded a man of ripe and mature wisdom, the leader of the human race, the sage whom the diverse peoples of the earth looked up to for spiritual, intellectual and political guidance and the normal age for entering the *sanyasashrama* was 75. How wonderfully is modern science vindicating the arcana of life and nature revealed to the ancient sages through the inspired Vedas !

RED U. S.

Miss Mayo has damned a whole nation from motives of self-interest and personal pecuniary gain. But she forgets that the augean stables of her own country require to be cleaned. Writing in *The Spectator*, a New York Insurance Journal, Dr. Frederick L. Hoffman gives

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us the startling information that forty-three American cities ranging in population from 36,000 to 3,000,000 have a redder homicide record than the two greatest cities in Soviet Russia, Moscow and Leningrad. One person in every ten thousand met a violent death in the 122 leading cities of the United States in 1927.

According to the Hoffman report—

"Regardless of Baumes laws, increased police activity, national and local crime commissions, and an increase in the number of death sentences, the homicide record of American cities remains the outstanding indictment of our American civilization. Summarising the situation, the rate increased during 1927 in fifty-one cities out of 122, for which comparison with 1926 is possible. In 1926 the homicide death-rate for England and Wales was seven per million, which compares with a rate of 104 per million for American cities!

"We hear much of law enforcement, but the major portion of our immense police and judicial machinery is concerned with violations of the liquor law. Charges have been made that our police are unintelligent, and that our police administration lacks efficiency, but it is probably as good as that of any other country in the world. The true cause of our crime situation is to be found in the changing character of the American people, for every element of the nation is represented in the long list of murderers, from youth to old age, men and women, black and white, native and foreign, rich and poor. The one trait common to most of them is the want of a character qualified to deal with the stern realities of modern life. The question is properly raised whether fundamentally our system of education is not seriously at fault in over-emphasizing mental development and purely material aims and purposes.

"Weakness of character is the chief characteristic of the types of murderers who during recent years have come essentially into the forefront. We are manufacturing countless criminals by the enforcement of sumptuary laws which should never have been placed on the statute book.

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"The outstanding aspect of our murder situation is the ease with which firearms are obtainable throughout the country. The first essential step toward control of the murder situation is to make an end of the fiction that every one has a right to bear arms in civilized society. The sale of firearms should be absolutely prohibited, except under rigid police-control."

SEX MORALITY IN THE WEST.

In the West, the marriage tie is loosening, the sanctity of the home is disappearing and "free unions" are becoming fashionable. The following which we reproduce from *The Leader* shows how a woman of 46 and a political leader to boot can live in open adultery with a man of 53 and make the unabashed confession in a language, which the most shameless woman in the orient would not employ:—

The astounding confession that she has become the mother of a 'eugenic' baby and that she has not been legally 'married' to the father has been made by Miss Sylvia Pankhurst, the well-known British suffragette, in a statement from her own lips.

'I wanted a baby without the ties of marriage,' Miss Pankhurst states in disclosing to the world her amazing romance. She says the baby was born in a London nursing home last December, that the father —a foreigner, aged 53—is a man she had loved for years.

Miss Pankhurst, who is 46, is at present staying at Woodford Green, Essex. She tells her history in an article written for the United Press, and cabled to the newspapers of New York in mail week

'My Fitness for Motherhood.'

'You ask if my baby is eugenic. It is good eugenics, I believe, if one is of sufficient general intelligence, bodily health and strength and freedom from hereditary diseases, to produce an intelligent healthy child.

'I believe that of myself; I believe that also of my baby's father. Indeed I consider my husband has many gifts with

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which to endow our child, and much aptitude and patience as a teacher.'

Miss Pankhurst was one of the leaders of the suffragette movement in Britain, and has long been an active propagandist in the interests of women. She declared that the baby had been named Richard Keir Pethick Pankhurst.

The first name is after the child's grandfather, Keir being after the famous Labour leader the late Keir Hardie, who was a great friend of the Pankhurst family, while the name Pethick was given after Mrs. Pethick Lawrence, the wife of Mr. Pethick Lawrence, M. P.

'I long desired a child,' Miss Pankhurst's statement continues, 'but while I was editor of a weekly paper and honorary secretary of several organisations and responsible for much social and political work which would have suffered greatly from any curtailment of my activities, felt I must deny myself that joy.

'When the agitation for votes for women was crowned with a great measure of success, when the war and its hardships—which I had striven to combat—came to an end, and when intervention in Russia—against which I had striven—dwindled away, I felt that I might at last satisfy my desire and give to the future my child.

'My message to those who desire children is that love is essential to the creation and upbringing of a child: love both of the parents for each other and for their child.'

LOVE AND FREEDOM

Before making her statement in writting, Miss Pankhurst talked with a British United Press representative in the garden of the 'Red Cottage Tea Room' at Woodford Green. The baby was in her arms.

'This is he' she said, proudly indicating the baby.

Miss Pankhurst said she had been conducting the little tea room. 'I have another problem, now, she said, 'this boy. The little tea room will enable me to support him.

'I am writing books to tell people why I have done all these funny things.'

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It was revealed that Richard was born in a nursing home at Hampstead on December 4, and the birth was registered from there.

During the conversation Miss Pankhurst passed the baby into the arms of the interviewer and pointing to the child's tiny hands declared lovingly:

'Aren't they artistic? Just like his father's. Everyone tells me he is months ahead for his age: he is already 14 lb.'

Miss Pankhurst said she intends to live in a little hut in the garden behind the tea rooms for the sake of the baby's health.

'Love and enthusiasm are indeed, the two great moving factors which make life worth living, Miss Pankhurst also remarked in the course of the statement she made.

'An institutional upbringing can never compensate a child for the absence of parental love.'

LIBERTY IN MARRIAGE.

'My union with my husband is entirely free. I do not intend to change its basis. I believe the tendency of the future is in the same direction, and the posterity will see nothing remarkable in our decision.

'I do not consider marriage ought to be the subject of a legal contract. It is far too intimate and personal a matter for that. I believe that parties to a marriage should be free to part if their affection should fail, though in most cases I believe it will endure.

'It is better, more dignified and more.'

What is the West coming to?

BRAHMACHARYA—THE BASIS OF NEW LIFE.

Pr. T. L. Vaswani writes:—

May I define *brahmacharya* as harmony with *Atman*.

In this harmony is health of body and mind.

A mighty spirit-force flows through a pure body.

See how a grain of wheat is transformed into blood and later transmuted into a beautiful thought. So by a divine alchemy a pure body is transmuted into an organ of the spirit.

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Brahmacharya awakens the inner fire without which man may not advance in the path of *yoga*.

The inner fire, a tremendous energy—is not released without self-restraint. *Brahmacharya* is crucifiction of gross matter. In this crucifiction is the liberation of the spirit.

Food, matter, atmosphere, light, colour, sounds, building,—all these influence the body, making it fit or unfit to be a vehicle of the invisible *Atmic* forces.

Let your buildings be simple and beautiful.
Let your food be simple and '*satvic*.'
Let your desires be simple and unselfish.

Let your daily aspiration, daily prayer be :—

"Master, enter dynamically into my body ; take possession of it and make it only and simply a temple of the spirit."

Brahmacharya must be the basis of new education and new life. In ancient India every student was a *brahmachari* and culture was regarded as the fruit of self-knowledge, self-restraint.

I plead for a new understanding and appreciation and application of the ancient ideal of simple life. In simplicity is the strength of a nation, in purity the secret of character, in self-control the essence of efficient society.

Current education in this country has for a long time missed the true end of culture, and so many of our educated young men think more of material success than of the deeper values of life. But, as an eminent educationist of our day, Professor C. T. Campgnac said the other day :—"to measure education by material success is dangerous." This country needs more men of plain living and high thinking, and pure life. Such men will be the true builders of the nation, The value of *bramacharya* for educational and social reconstruction can not be too strongly emphasised in these days when "freedom" is by many confounded with the breaking of all bonds of moral and spiritual discipline.

In a band of *brahmacharins* inspired by faith in humanity and in the Spiritual Ideals is my hope of a day when India may become a

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truly free nation. Modern civilization is largely smitten with '*bhoga.*' The cult of *bhoga* is widely spread and has travelled also to India. This cult of *bhoga* is the cult of death. What the youth of India need is a cult of *shakti,* of strength, of manhood that makes societies and nations.

THE GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,..... There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

THE WEATHER.

Heat is not very intense this year. Even in these days of May, cool breezes sometimes blow. Clouds are usually seen hovering in the sky and thunders of lightning are often heard. The stream is rapidly gathering strength and the boat-bridges over the Ganges are in daily danger of being swept away. The neighbouring Shivalik hills are covered with sweet *pial* berries and the students are always eager to find time to invade the verdant mountain range and gather as many *pials* as possible. The *pial* berries play a very important part in the Gurukula life. Nature has lavishly showered her generous gifts in the jungles and hills surrounding the Gurukula, and in these days these gift are best enjoyed.

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THE STAFF.

Some very important changes have taken place in the staff of the Gurukula. Prof. Devasharma Vidyalankar has, after a long leave of two years, again joined the college staff. The services of Pandit Chamupati M. A. of Dayananda Sevasadana have been transfered to the Gurukula. He is working as Professor of Comparative Study of Religions and Theology. Pandit Padmasinha Sharma has been appointed Suryakumari Professor of Hindi Literature in the Arts College. He is a famous Hindi Scholar and has earned great reputation as a literary critic. He was the recipient of the first Mangalaprasad Prize in Hindi Literature. Prof. Devraj Sethi M. A., professor of Economics has proceeded on leave for one year and his work has been divided between Prof. Satyaketu Vidyalankar and Pt. Devasharma. Dr. Ramakrishna B. A., M. B., B. S. has been transfered to the Gurukula High School Delhi. He will take charge of the hospital, whereby the services of a competent Physician and Surgeon will be available on the spot in the Delhi Gurukula.

HINDI SAHITYA SAMMELAN.

The College Union organises every year a Hindi Literary Conference in the Gurukula. The 10th session of the said Conference was held with much enthusiasm this year on the 6th and 7th of May. Pt. Avanindrakumar Vidyalankar was elected president. He made a forceful and learned speech and appealed to the Gurukula students to devote their lives to the services of Hindi. Several resolutions were passed. One of these requested the Gurukula authorities to introduce Hindi as an optional subject in the Arts College and thus promote research work in old Hindi Literature. Another resolution protested against the move of the Bihar Government to introduce

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Urdu as a compulsory subject in the educational institutions in that province. A poetical symposium was also held and it was a great success. The special feature of this year's Sammelan was an imitation of the Court of Akbar, in which representatives of various religions came to impress the Great Mogul with the teachings of their respective religions. The time of Akbar is famous for its literary renaissance in Hindi. The poets of the age were also brought to the court of the emperor. They kept the audience spell-bound with their elegant and melodious recitation of their charming poems. This imitation of Akbar's Darbar was much enjoyed. Besides being amusing, it was also very instructive.

SHORT-HAND CLASSES.

Mr. Ayer, a famous short-hand expert, was invited by the Gurukula authorities to deliver a series of lectures on stenography. He is giving regular courses and several students and workers in the Gurukula are taking much interest in the subject.

PRESIDENT OF THE ALL-INDIA HINDI SAHITYA SAMMELAN.

Prof. Padmasinha Sharma, the Suryakumari Professor of Hindi Literature in the Arts College of the Gurukula University, has been elected president of the 18th annual session of the All-India Hindi Sahitya Sammelan, to be held at Muzaffarpur (Bihar.) Prof. Padmasinha is a distinguished Hindi scholar and has devoted his whole life to the service of Hindi. He is a renowned critic His critical introduction to Bihari's *Satsai* has become a Hindi classic. We all feel proud, that a professor of our University has been elected to this honorable position, the highest in the gift of the Hindi-speaking literary public of India.

S. K. V.

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